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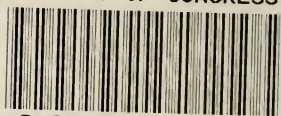
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1867

Boston Children

Mission Home

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Account of the Proceedings

AT THE

DEDICATION

OF THE

CHILDREN'S MISSION HOME,

ON TREMONT STREET, OPPOSITE COMMON STREET, BOSTON,

MARCH 27, 1867;

WITH THE REMARKS OF THE PRESIDENT, THE STATEMENT
OF THE SECRETARY, AND THE ADDRESS OF
REV. GEORGE L. CHANEY,

WITH A

List of the Societies and Individuals who furnished the Rooms.

BOSTON:

PRESS OF JOHN WILSON AND SON.

1867.



*This is a mission to the children
of the destitute in the city of Boston.*

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1867

THE HOME will be open for Visitors on Wednesdays and Saturdays
from 2 to 5 o'clock, P.M., only.

ORDER OF SERVICES.

I.

HYMN.

TUNE, — *Hebron.*

FOUNTAIN of light and wisdom ! shed
Thy lasting influence on this place !
Break here, O Lord ! thy living bread ;
Pour the free rivers of thy grace.

Grant us the love our work demands ;
The zeal thine ancient martyrs knew :
With holy strength confirm our hands ;
With wisdom all our souls endue.

Neglected, on life's dreary wold,
Thy starving lambs for succor cry ;
'Tis ours to bring them to the fold,
Where, ever green, thy pastures lie.

Here may the precepts of thy word
Like dew on thirsting ground descend ;
Thy truth, like Eden's flaming sword,
The portals of each heart defend.

Lord ! send thy laborers forth, we pray,
Thy harvest wide to garner in ;
More true, more earnest, day by day,
Than those who here thy work begin.

II.

INTRODUCTORY PRAYER.

By Rev. E. E. HALE.



III.

READING OF SCRIPTURES.

By Rev. RUFUS ELLIS.



IV.

SINGING.

“Gather them in.”



V.

REMARKS BY THE PRESIDENT.



VI.

STATEMENT BY THE SECRETARY.



VII.

DEDICATORY PRAYER.

By Rev. E. J. YOUNG, of Newton Corner.



VIII.

ORIGINAL HYMN.

By Miss ALMIRA SEYMOUR.

TUNE, — *Sicily*.

“I WAS hungry, and ye fed me ;
 Thirsty, and ye gave me drink ;
 I was wandering, and ye led me
 Safely from destruction's brink.

“I a stranger was, and lonely,
 And ye freely took me in;
 Sick, in prison, your comfort only
 Back to hope my heart could win.”

Lord, when saw we thee in sorrow,
 And became your helping friend?
 Gladly we this grace would borrow
 To sustain us at the end.

“I was naked, and your kindness
 Cleansed and clothed my shivering frame;
 Ignorant, my soul's deep blindness
 Fled before your soul's pure flame.”

IX.

DEDICATORY SERMON.

By Rev. GEORGE L. CHANEY, of Hollis-street Church.

X.

SINGING.

“Light in the window.”

XI.

BRIEF ADDRESSES BY PERSONS PRESENT.

XII.

ORIGINAL HYMN.

By Miss ALMIRA SEYMOUR.

TUNE, — *Greenville*.

LORD, when saw we thee neglected,
 And made haste to give thee aid?
 Have not we, too, thee rejected,
 Of earth's toils and taunts afraid?

“Keep the path ye were pursuing,
 Howe’er lowly it may be;
 All ye’ve done, all ye are doing,
 For my weak ones, *is for me.*”

Jesus, *will* thy holy spirit
 To this wayside shelter come?
 May thy poor that wealth inherit?
 Shall this be indeed *thy* Home?

“Finish well what ye are doing, —
 Pure and perfect let it be;
All the good ye are pursuing
 For my lost ones IS FOR ME!



XIII.

BENEDICTION.

By Rev. E. S. GANNETT, D.D.



DEDICATION

OF THE

NEW BUILDING FOR THE CHILDREN'S MISSION,

WITH THE REMARKS OF THE PRESIDENT.

[From the Boston Daily Advertiser of March 28th.]

THE handsome and spacious edifice erected for the noble purpose of the Children's Mission to the Children of the Destitute (commonly styled simply the "Children's Mission") is now ready for occupancy. The situation of the edifice, on Tremont Street, nearly opposite Common Street, is well chosen, being on the highest land in that section of the city. The front line of the estate is twenty feet back of the present line of the street, which is to be widened to that extent. All the rooms are well open to the light, and excellent drainage is secured.

The building is of brick, with freestone trimmings, and comprises two divisions, one of which contains the school-room and chapel, and the other the "Home." The latter is four stories in height, and is crowned with a French roof. The basement has a dining-room 35 feet by $15\frac{1}{2}$ in size; a kitchen 18 by $14\frac{1}{2}$ feet, conveniently arranged with boilers for supplying the first and second stories with water, and also a cooking-range; and a laundry 20 by 13 feet. There are also, in the basement, store-rooms and ice-room, two small sleeping-rooms, the furnaces for heating the building, and several coal closets.

On the first floor, at the left of the entrance hall, are the public and private offices. At the end of the hall

is the public parlor. The housekeeper's room adjoins this. On the right of the hall, beneath the staircase, is a store-room for children's clothing.

The second and third stories are devoted to sleeping-rooms, and contain accommodations for thirty children. The bedsteads are single iron cots, and the furnishing of these apartments is neat and comfortable.

Many of the rooms in this division of the building are furnished by different religious societies and by individuals.

In the other division of the building, the school-room, at the right of the main entrance on the first floor, is $52\frac{1}{2}$ by 23 feet, high-studded and neatly finished, and provided with settees which will accommodate about three hundred children. Attached to it are two small ante-rooms, one designed for a wash-room, and the other to be used by the teachers. Above is the pleasant little chapel, of the same size as the school-room, with a room adjoining, for the infant class. The chapel is finished in chestnut.

The general appearance of the interior of the building is very attractive. The walls of the rooms are finely adorned with pictures, mostly of a religious character, contributed by generous friends. Several of the rooms contain well-selected libraries. There are three bath-rooms, with hot and cold water. Marble mantels, neat curtains, and cheerful-looking carpets, give the apartments a home-like aspect. The whole cost of the edifice and land is about fifty thousand dollars.

This elegant building, so well adapted to the purpose of its founders, was dedicated yesterday forenoon. There was as large an audience present as the little chapel and its ante-room and vestibule would accommodate. Hon. ALBERT FEARING, President of the institution, presided on the occasion.

He spoke of the laying of the corner-stone of the building on the 12th of July last, and described the edi-

fice as a monument to the noble charity of the friends of the society, to the skill of the architect, and to the devotion of the laborers. After alluding to the special claims of orphan and neglected children, he said it had been the great idea of the supporters of this institution to bring the children of the rich and favored classes into contact with those of the poor and degraded, to assist in lifting them up. The institution was not sectarian. It received children from all sects, and placed them in moral families without regard to sect. However true the charge of proselytism, made recently by a foreign gentleman (Mr. Maguire), might be, as applied to other societies, it could not lie at the door of this society, which exercised the largest toleration, and did not interfere with the religious views of its beneficiaries. Mr. Fearing closed by bidding the audience, in behalf of the society, a cordial welcome.

After the address, brief addresses were made by Rev. C. F. BARNARD, Rev. RUFUS ELLIS, Rev. WARREN H. CUDWORTH, Rev. S. H. WINKLEY, Rev. A. B. MUZZEY, Rev. E. S. GANNETT; and the exercises were closed with a benediction.

STATEMENT

BY

THE SECRETARY, GEORGE MERRILL.

THIS Society was organized, and the Constitution adopted, and the first board of officers elected, May 9th and 11th, 1849.

The objects were twofold: first, "to foster in the minds of the young a spirit of Christian sympathy and active benevolence;" and, secondly, "to adopt such measures as shall rescue from vice and degradation the morally exposed children of this city."

These objects had been pursued, with such means as had been at the command of the Executive Committee, for fifteen years; when it was incorporated (in April, 1864) under the corporate title of "The Children's Mission to the Children of the Destitute in the City of Boston."

This experience revealed the need of additional facilities for the furtherance of the objects of this mission.

It was very difficult to obtain suitable rooms for its use in desirable localities, that had not surrounding annoyances, in a greater or less degree, to some, if not all, the parties concerned in the operations of the society. It was also very difficult to get occasional board and lodging for homeless children who came under the care of the missionaries, until good homes could be provided for them. After long and patient reflection and discus-

sion, the Executive Committee issued a circular on the 4th of February, 1865, embodying the result of their deliberations, and stating their opinion "that their outward appliances would be perfected by a building somewhat centrally located, and fitted to all their wants;" and asked for the money to erect it. Within one week, a subscription was tendered of *five thousand dollars*, on condition that the sum should be increased to fifty thousand dollars within that year (1865); failing in raising that amount at that time, an extension was granted, by the generous donor, of six months (to June 30, 1866), at which time the required amount of fifty thousand dollars was realized. Before that time, this very desirable lot of land was purchased, the plans prepared, and the work commenced; and the cornerstone was laid with appropriate religious services on the 12th of July last. The prayers of that day have been answered, and this building has been erected without any accident or injury to any one of the operatives. This structure, so centrally and desirably situated, is free from all local annoyances, and is on the highest point of land of this part of the city (the drainage flowing both north-east and south-west). It is divided into two parts; and, to designate them, this is called the "chapel," and the other the "house." In this part there are two halls; in both of them, particular attention has been paid to ventilation, and they are sufficiently light and airy, and are so arranged and furnished as to make them commodious and comfortable.

The one below is intended for the sewing schools, the day-schools, the boys' meetings in the evening, and for festive occasions. The one in which we are assembled is designed for the Sunday school in the morning, and the Sunday service for the children in the afternoon, and conference and prayer meeting in the evening, if desired; and the room in the rear is intended for the infant Sunday-school class.

The adjoining building, "the house," is commodiously arranged, with thirty-one rooms in all, and is furnished with thirty-one single beds for children, and comfortable accommodations for their attendants as well as for the cleanliness of all the inmates; three bathing-rooms having been provided. Commodious rooms are also provided and furnished for the daily business of the society, where one of the missionaries may be found during the entire day, to attend to any inquiries that may be made, and business that may be intrusted to them, relating to the work of the mission.

Thus much for the description of the building, and its uses; and we trust that it will prove to afford *real facilities* for the prosecution and *extension* of the purposes of the society. That an increased number of children who are without homes, or such as are kept in the places where they are poorly sheltered (though little else about them deserves the name of homes), may here find a *temporary* home, until the missionaries of this society can find satisfactory ones for them, into which they may be removed. We trust that increased numbers of destitute, exposed, homeless children may here enjoy, if but for a brief season, the pleasure of a Christian home atmosphere, while preparations are completed for their reception in Christian homes in the country, where they will breathe the spirit of Him who said, when he was upon earth, "*Feed my lambs.*"

We trust that a welcome will always be here extended to all homeless children from that desolate and exposed condition, as a brief resting-place, till future and permanent homes are provided for them.

The following extract is from the communication which accompanied the first subscription of five thousand dollars: "for the erection of a building that will place the institution on a *permanent* basis, — a building worthy of the cause it will represent." The Executive Committee have endeavored to have that idea

carried out in the erection of this edifice. It is not for them to say how successful they have been.

They would say, however, that the contractors have fulfilled their contracts to the entire satisfaction of the Executive Committee.

The building is completed, and it is furnished, much of it gratuitously; and it is not only completed and furnished, but it is all paid for!

With increased facilities come increased responsibilities. We gratefully accept them. We thank the generous friends who have provided them; and, above all, we thank our Heavenly Father for them, and would look to Him for wisdom and strength, that we may discharge the trust to His acceptance.

We rejoice to assemble here to-day to dedicate this edifice to Him and to His service, and, in the name of His son Jesus, to ask His favor upon it, that it may long stand, and be used to His glory.

ADDRESS

BY

REV. GEORGE L. CHANEY.

“The Son of man is come to save that which was lost.” — Matt. xviii. 11.

WE are met here to dedicate this building to the work of rescuing the children of the destitute from ignorance and vice, and providing them with homes.

A mission so truly Christian need not look long among the words of Jesus for its justification. The one sentence in which the Master tells the purpose of his life and work, best expresses the purpose of our association. “The Son of man is come to save that which was lost.”

The first question which one would ask, to whom the object of this Mission was stated, would be, “How do you propose to do it? Ignorant and vicious children, the offspring of poverty and crime, are in every ward of our city; orphans and worse than orphans, homeless and worse than homeless, children whose homes are their school of vice, are all about you; but how do you expect to save them, and make them members of virtuous and happy homes?”

The answer has been made by the practice of this Mission for the last eighteen years. “Take them from their bad homes, and plant them in good ones.” To-day, for the first time, this charity of the children has its complete outfit for doing the work; and the history of the Mission from its first Sunday School in Utica Street and the Ward Room in District No. 9, step by

step to the vestry of the Christian Church in Kneeland Street, to the hall in Eliot Street, and thence to this finished establishment, exactly illustrates and happily prophesies the work of elevation which it seeks to do for its lowly children.

The quiet growth and modest expectation of the Mission will be best shown by an extract from the Report of the Executive Committee made in 1859, the date of their last removal before coming here. "It being no longer convenient for the Christian society in Kneeland Street to have the sewing school held there, your Committee sought accommodations elsewhere. They found it difficult to procure the use of a suitable room for that purpose alone. They met with a new hall in Eliot Street, which was *just what they wanted*; but they hesitated, whether, with an empty treasury, it was advisable to take a lease of it." Upon reflection, however, as the office could be removed there, and the operations of the Mission be so much concentrated, they were tempted to take a lease of it for three years."

The room on Eliot Street, which in 1859 was just what was wanted, is to-day just what is not wanted. Who will forecast the future of this progressive charity?

We have said that the Mission has to-day a complete outfit for its work, — the work of aiding children on the way from poverty and vice to virtuous competence. What is this outfit?

1st, A HOME. — There is no way of preparing children to live faithfully in home relationship, save by putting them into such relationship. The first need of a Mission like ours, therefore, is a home department, in which children taken from a low and corrupting family life may be domesticated, and prepared to enter other homes, without injury to the inmates. This is the very pivot on which our enterprise rests; and around this home, as a centre, all our labors should turn. The home should give the tone to the whole Mission; and, in

every department of our work, — in the schools, the meeting, the classes, the visiting, — everything should be done to cherish the sacred idea of the home.

A building covering so many ministries, not often so closely united, will be sure to exalt some one of its departments above the others: let it exalt the home. Without the home-life, warm, steady, and intelligent, in the centre, the two wings of chapel and school would be likely to beat unevenly. I would have the home the ruling centre of all; and, so far as possible, the chapel should be regarded as an adjunct of the house. Let the family regard it as their own. Let the children have a hand in taking care of it, and a pride in keeping it tidy, and open to worshippers from the world outside. Let them throw it open to their neighbors, just as the Duke of Buccleuch throws open his private chapel, at the entrance to his magnificent estate, every day, and invites the towns-people to enter, and enjoy the service; and I would have the same subjection of the school or sewing room to the home. They, the family, for the time being, own, but willingly share with the public, the advantages of school and church. I repeat it: —

Cultivate ever and reverence most the home-life in this building. Already the visitor lingers longest, and with most satisfied interest, in the rooms devoted to the comfort and happiness of the little family soon to be gathered within these walls. In every sleeping-room, the heart is touched by the signs of a care and love which could only have been born and taught in good Christian homes. If their rooms were a portion of their own houses, the people who have furnished them could not have provided more thoughtfully for their inmates. Streams of love from a thousand homes meet and mingle here. May the overflow carry love and blessing to thousands of homes that we know not of!

To maintain this home-like character in our institu-

tion, we must have a motherly presence and a sisterly influence. No matron ! no governess ! Heaven forbid ! Give the children a mother and a sister, who will make them forget, so far as kindness and ungrudging care can go, that this is but a temporary home. Watched over and taught with the same solicitude that follows children in well-ordered families ; encouraged to give their confidence, and confess their faults ; indulged in all harmless sportiveness, and made useful so far as possible in the household, — the children may get well rooted here in domestic virtue, before they are sent to their selected homes at a distance from the scene of former temptations. Thus will one great work, perhaps the chief work of our Mission, be well begun.

It is difficult to estimate the comparative importance, however, of the various activities of this Mission. If the numbers brought under influence be the test, the sewing and Sunday schools would claim the first place in our regard ; for, according to the Report of last year, the number of children aided by the schools from the beginning, was over three thousand, while the number provided with homes was two thousand four hundred.

The reformation brought about by an entire separation of the destitute child from his unhappy and corrupting associations, must be much more thorough than when he is only taken away for an hour or two during the week, and sent back again. But it should be remembered, that the child is not sent back no wiser or better than he came. The hour or more spent in learning some useful art or some thrifty habit, or on Sunday, devoted to a study of the Bible in its simplicity, and with friendly and intelligent sympathy from devoted teachers, has enlarged the faculty, and widened the views, and kindled the better nature, of the child ; and she goes home, to be, in turn, a little missionary in her home and neighborhood.

For this service to the children of the destitute in the homes of the destitute, we need, secondly, a pleasant and commodious school-room.

The third and last function of the Mission is to give a true Christian culture to all its beneficiaries. A work conceived and carried on in the spirit in which this Mission has begun and flourished, cannot be complete without some endeavor to extend the religion which gave it birth. Fortunately, it was not born of sectarian ambition; and therefore it can have no hereditary taint of narrowness or bigotry: but the gospel, as it reads in the New Testament, as it has been the corner-stone, so must it always be the acknowledged and honored support, of our Mission. For the reverent conduct of religious service, and for free tuition in the first principles of the Christian religion, this chapel has been added to the other accommodations, and this completes the outfit of the Children's Mission to the Children of the Destitute.

The wide range of Christian endeavor which it proposes, makes school-room and chapel necessary. But it should never be forgotten, that the home is the jewel of our crown of charities, and school and chapel are but the setting. As much as possible, these should be made the charge and auxiliaries of the Home, and in every way subserve the dignity and happiness of the resident family. I would have them used chiefly for congregations from the neighborhood; seldom, if ever, for the resident children alone. I hope they will not be marched into this public wing of the building every day, a single file of shivering orphans, pious on threat and good by rule, to go through with morning and evening prayers. No! let them rather be gathered about the mother in her cheerful parlor, with Bible open on the table, and cherubic piety—the healthy, round-face kind—smiling on them from the walls. Then, when “the morning light is breaking,” let them

sing the cheerful songs, or when the evening lamps are lighted, just before bedtime, let mother or sister read to them a verse, and say with them the dear Lord's Prayer.

Do not take the Home children in here alone, even on Sunday. Take them rather to church, like any other children. Bring them into Hollis Street, or over to Arlington Street, or to Mr. Edmands', for the morning service at least. Guard at every approach the homelike character of your institution.

Home, school, and church combine in one triune mission. "In my Father's house are many mansions." We dedicate them, we set them aside, for the service of God and the Son. Not unfittingly, the French have named their charitable institutions, *Maisons Dieu*, or Houses of God. The name we have reserved for the church, designates, with them, the asylum, or house of refuge. In this mansion, we include both church and refuge, and thus present a double claim to be the House of God, and the ward of Him who "is come to save that which was lost."

In that one sentence in which Jesus preferred to define his mission upon earth, he describes the building which we this day dedicate, and states the object which, for eighteen years, has been steadily kept in view by the friends of this Mission. "To save that which was lost."

It would seem easy to understand so simple a statement of the purpose of Christianity; but not all have searched and known its meaning. So different have been the conceptions of the nature of salvation, and the degree of the soul's loss, that differences of administration, oftentimes so great as to be antagonistic, have arisen, in the endeavor to accomplish Christ's mission.

One party, regarding man as lost from the very hour of his birth, puts his hope of salvation only in a mystical rite, a baptism of water, after which the soul of

the naturally depraved infant is considered safe. The missions of this Church have all been directed primarily to the administration of this rite of baptism to as many persons as possible. The record of their success is put down as so many baptized or saved.

The salvation thus poured upon mankind is a protection against future damnation. It may or may not show signs, in the life of the regenerate heart; nevertheless, by that holy rite, thy child is secured against the eternal punishment which awaits unbaptized persons. On this theory of salvation, the single aim, at first, is to subject all the world to this rite; and the list of the number baptized is the confident record of the work of salvation.

It is needless to say that this is not our method, nor have we the same hopeless view of the state and prospect of the world at large. That men have erred from the right, and need to be brought back to the free choice of God's way, we see. We therefore labor "to save that which was lost," with not less desire, but without that reliance upon external forms, and without that despair of yet-unpersuaded souls, which mark the doctrine and the practice of the body just described.

Their cry is, "The Son of man is come, and we come in his name, to save that which *is* lost; and they regard all the world as hopelessly included under changeless condemnation, save as it becomes persuaded of the truth of their doctrines, and obedient to their practice."

But the word of Jesus was, "The Son of man is come to save that which *was* lost." Why did he say "*was* lost"? Was the world any nearer to salvation when he spoke than it is to-day? Nay, — not so near. Small then was the company of them that believed. Why, then, did he say "*was* lost"? — as if the loss were a thing of the past. Was it not because He to whom the counsels of God were revealed, and who was come with saving power in his word and life, foresaw,

as if it were already present, the mighty salvation he was destined to work out; foresaw, that, if he was lifted up, he should draw *all* men unto him; foresaw, in one bright vision, the work of salvation complete, — and so spoke as if the loss were gone by, swallowed up in gain.

Ruin is behind; loss is over; destruction is passed by; the Son of man is come to save that which *was* lost. “For this, my son, was *lost*, and is found; was dead, and is alive again.”

Ah! let us catch this certainty of faith, this constancy of trust, that was in Christ, and which, while the world was rioting about him in wantonness and lust, and God’s most favored people were raging for his blood; while show and ceremony and greed were crowding and profaning the temple of his Father; while scarcely twelve of earth’s lowliest people had chosen to follow him, — could, nevertheless, declare “that which *was* lost, *was* lost, the Son of man is come to save.”

For eighteen years you have been working in furtherance of his mission. The record of your doings is before you. If results could keep you in courage, surely you need not lose heart. But good results are not and cannot be enough to keep us in that triumphant spirit which, out of the assurance of saving power within and about us, can speak of the still-vagrant world as if its error were past, and its safety secure. That confident, courageous spirit can only be quickened in us by a fellowship in the active ministry, and a share in the divine power that was in our Saviour. Baptized with his spirit, and at work about his business, the hopeful, sure, reliant heart that was in him shall beat in our bosoms; and, in the fulness of our love and fixedness of our purpose, we shall say of the once-perishing world about us, We are come in the footsteps of Jesus to save that which *was* lost.

In the first Report of this Association, it is said

“This Report is believed to be the first ever made relating to a child’s mission in behalf of destitute childhood. It occupies a new field for missionary labor.” This remark has been repeated on so many anniversaries, and by so many speakers, that I almost fear to disturb an illusion which seems to give so much satisfaction. But we cannot afford to lose the teaching of a good example wherever we may find it; and I am ready to rejoice that the good Spirit who whispered his mission into a child’s ear eighteen years ago, had whispered the same command into the ears of children in another church twenty-four years ago. In 1843, under the patronage of the Bishop of Nancy in France, was started the “Institution of the Holy Childhood,” an association of Christian children “for the redemption of the children of infidels in China and in other pagan countries.” The lamentable condition of these heathen children, often exposed by their unnatural parents to perish in the streets or in desert places, first moved the Roman Catholics to their mission; and their society, from being a small organization formed in France in 1843, has now become a universal mission, patronized by over one hundred bishops, and “reckoning its associates by hundreds of thousands. It claims already to have saved upwards of three millions of children, that being the number baptized by its missionaries. It educates nearly ten thousand children of heathen every year. The annual subscription of sixpence apiece, which is the portion of each child who joins the society, has amounted, in twenty-four years, to 12,000,000 francs, or \$2,400,000. From an income of \$4,500 in 1843 the first year, the society has risen to an income of \$320,000 in 1864. In that year, the United States stood seventh on the list of nations supporting the mission. This is one of the most popular and successful missions of the Roman Catholic Church, and it is solely a children’s mission to the children of the destitute.

We cannot expect, from our small denomination, to rival the numerical results of the Institution of the Holy Childhood; but we may, at least, imitate its method and emulate its zeal. I see no good reason why the local mission, so happily established here, should not become the parent of a missionary association, which might include, as members, all the children of Liberal Christians throughout the world, and receive as beneficiaries, children of every race under the sun. Nothing would help so much the success of a local mission like this, as to be in correspondence and co-operation with similar homes in other sections of our country.

It is natural to enjoy the thought of being the first to begin a movement so widely beneficent and so attractive as the Children's Mission to the Children of the Destitute. But I deem it a richer satisfaction to discover that we are not alone in our good thoughts and desires; that even in other churches and in other communions, where we seem to have least in common, the same good Spirit is speaking to listening hearts. Ours is not the only child's mission to the children of the destitute. It is not even the first. The Institution of the Holy Childhood had six years the start; and many years of liberal contribution and hard labor will scarcely enable us to overtake our bright forerunner. But, if with wise co-operation and living faith in the regenerating and reforming power of the Christian religion, as we hold it, we can make its influence felt by only a few of them that were lost; without making innumerable converts to a great sect, we may yet add, as much as others, to the happiness and virtue of the world in which we live. As another example of what may be done by children in aid of children, I would commend to the friends and officers of this charity the reports of the "Institution of the Holy Childhood" — the first child's mission to the children of the destitute.

The first, did I say? Nay! we forget. Neither that

nor ours was the first. There hangs in my room a glorious picture, by many men confessed the greatest picture in the world. A mother, with a child in her arms, is standing upon the clouds. The happy faces of angel children without number shine through the heavens about her. Adoring saints kneel on either hand, and cherubs look up wistfully from below. But the eye of mother and child are fixed on neither saint nor cherub. They look beyond the heavens that support them, beyond the happy and blessed company that surrounds them; and, though no scenery of earth is in the picture, yet in its holiest part, I read that earth with its lost and perishing company is in the view. For who in heaven can need the pity, or merit the rebuke, of that mother's bounteous eye, or who on earth can resist the love of the child's.

Child of the Father everlasting! It is thou that didst first take pity on the children of the destitute, even us. It is thou that didst first come "to save that which was lost." In every age, and in all thy church, shall the children learn of thee, the holy child Jesus. May angels, which do always behold the face of thy Father, watch over and guard our little ones! May thy memory be with us in our prayers and in our labors! thy hopeful and saving spirit in our hearts and hands! Almighty God, take, keep, and bless this Home, this Mission, and this company.

LIST

OF

SOCIETIES AND INDIVIDUALS WHO FURNISHED
THE ROOMS.

*First Floor in Chapel Building furnished by Miss C. E. Donnison,
of Cambridge.*

*Second Floor in Chapel Building, Chapel, furnished by King's
Chapel Society, Boston. Rev. H. W. Foote, Pastor.*

ROOM

NO. 1. OFFICE. — Furnished by Miss Ann Newman and Children's Mission.

2. PARLOR. — Furnished by the Sunday School of South Congregational Society. Rev. Edward E. Hale, Pastor, Boston.

3. HOUSEKEEPER'S ROOM. — Furnished by ladies of the Arlington-street Society. Rev. Ezra S. Gannett, D.D., Pastor.

4. PRIVATE OFFICE. — Furnished by Sunday School of Lee-street Church, Cambridgeport. Rev. A. W. Stevens, Pastor.

5.

6. SLEEPING ROOM. — Furnished by Sunday School in Unitarian Society in Canton, Mass.

7. WATER CLOSET.

8. BATH ROOM.

9. SLEEPING ROOM. — Furnished by Mrs. Henry Hatch of Boston. Pictures from Miss C. Sprague, Boston.

10. SLEEPING ROOM. — Furnished by ladies of Second Church, Boston. Rev. Chandler Robbins, D.D., Pastor.

11. SLEEPING ROOM. — Furnished by Sunday School and Society in Jamaica Plain. Rev. J. W. Thompson, Pastor.
12. SLEEPING ROOM. — Furnished by Sunday School in West Church Society. Rev. C. A. Bartol, D.D., Pastor, Boston.
13. SLEEPING ROOM. — Furnished by First Church, Boston. Rev. Rufus Ellis, Pastor.
14. SLEEPING ROOM. — Furnished by Sunday-school Class of Mrs. C. Fairbanks, in Rev. R. D. Burr's Society, Uxbridge, Mass.
15. SLEEPING ROOM. — Furnished by Sunday School in King's Chapel Society. Rev. H. W. Foote, Pastor, Boston.
16. SLEEPING ROOM. — Furnished by the young people in Society of Rev. Nathaniel Hall, Dorchester.
17. SLEEPING ROOM. — Furnished by "Boy's Aid Club" in Rev. W. Newell's, D.D., Society, Cambridge.
18. SLEEPING ROOM. — Furnished by Sunday School in Hollis-street Church. Rev. G. L. Chaney, Pastor, Boston.
19. KITCHEN. — Furnished by Children's Mission, together with all the crockery and glass ware, cutlery, and spoons.
20. DINING ROOM. — Furnished by the Sunday School and Society in Channing Church, Newton Corner. Rev. E. J. Young, Pastor.
21. SLEEPING ROOM. — Furnished by First Church, Boston. Rev. Rufus Ellis, Pastor.
22. SLEEPING ROOM. — Furnished by Mr. John L. Barry, Boston.
23. LAUNDRY. — Furnished by Children's Mission.
24. STORE ROOM.
25. CLOSET.
26. REFRIGERATOR.
27. STORE ROOM.
- No. 28. BATH ROOM.
29. " "
30. CELLAR.
31. STORE ROOM for Clothing for Children.

* * Pictures have been presented by Mr. Henry P. Kidder of Boston, Rev. Thomas B. Fox of Dorchester, and several others.



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